

Colonial and  
Continental  
Church Society

# A HERO BISHOP

A brief account  
of the life of the  
late Bishop Holmes,  
of Athabasca, and his  
FAREWELL APPEAL.

# COLONIAL & CONTINENTAL CHURCH SOCIETY,

9 Serjeants' Inn, Fleet Street, London, E.C.

Patron - - - - HIS MAJESTY THE KING.



**THE Object of the Society** is to carry the ministrations of the Gospel of Christ to our fellow-countrymen in the Colonies and on the Continent.

**Our Colonists.**—In the newer parts of our Colonies there are vast areas over which the means of grace scarcely exist. Solitary clergymen struggle to minister to districts as large as English counties, and journey thousands of miles every year to reach their people. Many places are worse off than this, where the dead are buried without a clergyman, and even without a service; where children grow up without the knowledge of God; and where young men fall away from the religion of the old home in England. In many parts our **white brethren are becoming pagan** instead of Christian. The Society strives to supply this need.

**North-West Canada**, into which British emigrants are pouring by tens of thousands, has been the Society's principal field. Archdeacon, now Principal, Lloyd was sent out in 1903, and since then 30 clergy and 51 lay agents have been sent out to Saskatchewan alone; but the calls for help to the vast plain, now so rapidly being populated, are far beyond the means at the Society's command. £75 a year will keep a lay reader in the field. £30 a year for four years will train a student for the ministry.

**Other fields.**—The Society's agents labour not only in Canada, but in Newfoundland, British Columbia, Australia, South and East Africa, India, the West Indies, and New Zealand. In all it aids **nearly fifty Colonial Dioceses**.

The Society aids in this way nearly 200 clergy, 76 lay evangelists and schoolmasters, about 75 Divinity Students, and 52 female teachers in the Colonies.

The Society also assists to evangelize the natives within the Empire, such as Red Indians, Eskimo, negroes, Australian aborigines; but its chief work is amongst **our own people**.

**On the Continent of Europe** it has 33 permanent Chaplaincies, where work is done amongst British sailors, or British artisans, or scholars and students, or other residents. Letters constantly reach the Society from anxious parents asking that a helping hand may be stretched out to their sons and daughters who have settled on the Continent.

In addition to these, the Society organises temporary chaplaincies in about a hundred places on the Continent, to meet the needs of British Tourists and Invalids. The offertories at these Chaplaincies as a **rule more than pay for their maintenance**.

The Society claims to represent faithfully the Church of England in her true Evangelical character, and will not knowingly employ agents who teach otherwise.

**The "GREATER BRITAIN MESSENGER," the Society's Magazine,**  
is issued Monthly, price 1d., or 1s. 6d. per annum, post free.

Secretary:—The Rev. J. D. MULLINS, M.A.

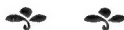
# A HERO BISHOP

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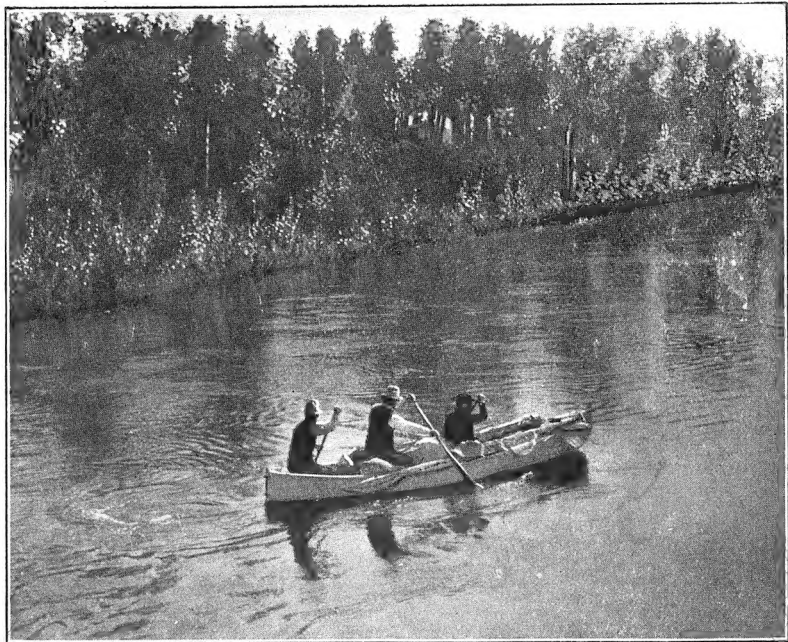
A BRIEF ACCOUNT OF  
THE LIFE AND WORK OF BISHOP HOLMES, D.D.  
OF ATHABASCA, N.W. CANADA  
AND HIS LAST APPEAL



THE COLONIAL AND CONTINENTAL CHURCH SOCIETY  
9 Serjeants' Inn, Fleet Street, London, E.C.

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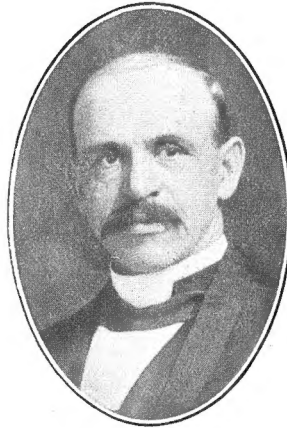


SUMMER TRAVELLING IN NORTHERN ATHABASCA.

## FOREWORD.

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ANOTHER name is added to the roll of devoted missionaries whose lives have been given to the cause of Christ in the Far North-West. Bishop Holmes of Athabasca, a worthy follower of such heroes of the Church as Bishops Bompas and Ridley, has passed to his rest, and in passing leaves a message to his fellow-servants which shall surely not



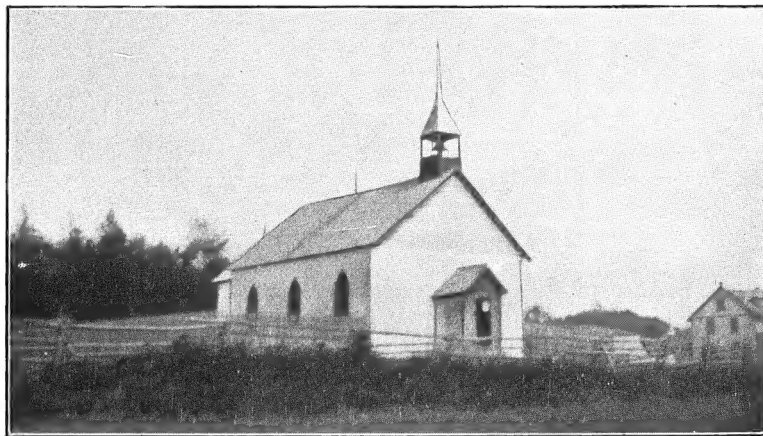
BISHOP HOLMES

be left unheard by us.

At a Conference of Clergy convened by the Colonial and Continental Church Society at Sion College, on January 15, 1912, he sounded a trumpet-call to the Church to take the field in Athabasca, which, stirring as it was even then felt, must in the light of his sudden home-call, strike with special force to the hearts of all.

## BISHOP HOLMES—HIS LIFE AND WORK.

Bishop Holmes was born at Holme, in Westmoreland, and early felt the call to preach the Gospel to the heathen. After his training, partly taken at the C.M.S. Training College at Islington, he served for a



LOG CHURCH AT LESSER SLAVE LAKE.

period of years under the Rev. H. W. Webb-Peploe at St. Paul's, Onslow Square. In 1887 he was ordained in the Athabasca Diocese, where he did much useful work, bringing into being the Indian Boarding School at St. Peter's Mission, Lesser Slave Lake.

A touching little incident is recorded in connection with his life here. The work was rendered more difficult than need have been by the bad effect on the Indians of the wicked lives of the white settlers, and an opportunity was given to the Bishop and his wife of counteracting those evil influences by the exhibition of a wonderfully Christ-like spirit of heroism and self-sacrifice. An epidemic having broken out in the settlement, the Bishop and Mrs. Holmes, disregarding the opportunity of taking their own children away out of danger of infection, elected to remain to comfort and advise their distressed people, rather than neglect them in their extremity. The result was that their only boy was attacked by the disease and died ; but the further consequence of the heroic act was an impression for all time on the spirits of the ignorant but soft-hearted people.

In 1905, Dr. Holmes accepted the Bishopric of Moosonee, at that time almost entirely an Indian diocese. After three years of strenuous work full of bodily weariness and hardship, he was transferred to Athabasca, a diocese which is 292,000 square miles in area, and six times as large as Ireland.

Since 1908, his one great prepossession was the extension of the Church in Athabasca. The possibilities of the country, the *impossibility* of adequately coping with the enormous inrush of immigrants,



SETTLERS ON THEIR WAY TO GRANDE PRAIRIE.

impressed him with an overwhelming sense of the responsibility which belongs to us in the Homeland as well as to the noble pioneers of the Gospel in the West. His task was enormously increased by the gradual



withdrawal of the help of the C.M.S., which from the first had been intended for Indian work alone : let the reader imagine what the burden



PARTY OF MISSIONARIES LEAVING ATHABASCA LANDING (BISHOP HOLMES AND BISHOP STRINGER IN CENTRE).

would have been without the help of the Colonial and Continental Church Society.



ARCHDEACON E. F. ROBINS.



CANON F. C. SMITH.

Loyal colleagues and fellow workers have not been wanting, though the rapid development of the work demands many more. His loss is

deeply mourned by the Ven. Archdeacon and Mrs. Robins, the Rev. Canon F. C. Smith, and the Rev. and Mrs. F. W. Moxhay (all agents of



THE FIRST PROTESTANT MISSION HOUSE IN GRANDE PRAIRIE.

the C.C.C.S.), whom the Bishop mentions with warm gratitude in the address printed below. One of Bishop Holmes' lady workers (Miss Hall),

who has done good work in the diocese, was sent, in answer to his request, by the Ladies' Association of the Society.

After a few months spent in England this winter, the Bishop was on the point of returning to the scene of his labours, when complications followed a severe chill, and death supervened on February 3, even before the Bishop could be joined by the wife who was also his loyal fellow-worker. She was summoned by cable, but in mid-Atlantic received the sad news of his death, arriving too late even for the funeral.

The Church has lost the man who "dreamed dreams" of the glorious future before her in the Great North-West. But the vision, voiced in his clear-sighted, forceful message, still remains; and it is for his fellow Churchmen in the Motherland to see to it that no lack of prayer and self-sacrifice on their part shall prevent its fulfilment.

The following is an extract from an appreciation written by one of the Bishop's colleagues—the Ven. Archdeacon Robins :—

"During the past eight months he had travelled extensively. Leaving Lesser Slave Lake, his headquarters early in June, he proceeded down the Peace River by Fort Vermilion to Chipewyan, and thence down the Slave and Mackenzie Rivers, to the Arctic Circle. Journeying back by the Athabasca he arrived on the Landing about August 26, having visited in his official capacity all the Church Missions of the Far North. . .

“ The sad news will travel slowly to the distant North, and the far West, but on the lonely banks of the Mackenzie, on the lower reaches of the Athabasca, and by the extensive waters of the Peace, there will be widespread mourning. . .

“ The Northland has lost one of her devoted pioneers, one who loved the North, its beautiful rivers and lakes, its deep forests and winding trails, one to whom the people of the North, whether Eskimo, Indian or white men, were revered and attached friends. . .

“ The honour of Almighty God, the extension of the Kingdom of his divine Lord, and the highest spiritual and moral welfare of his fellow-men—these constituted his insatiable ambition. . .

“ Amongst the names which will never tarnish in the roll of honour of the Northland will be recorded in bold characters that of George Holmes, Bishop.”

### A LAST MESSAGE.

At a Conference of Clergy convened by the Colonial and Continental Church Society at Sion College on January 15, 1912, Bishop Holmes delivered his last public appeal to his brethren as follows :—

“ To-day, as I stand before you, I feel myself to be in the same

position, bearing the same weight of responsibility, and facing the same gigantic problem as did Archdeacon Lloyd when he landed on these shores five years ago, in search of his fifty men : but unfortunately, without the same ability to handle my subject, and make clear the vision which my own eyes see—that vision which I caught three years ago on my return to Athabasca as Bishop, and which Archdeacon Robins so ably and so vividly described during his deputation tour in England last winter.

“ The conditions, opportunities, possibilities and needs which were present in Saskatchewan six years ago are identical with those which we are facing in Athabasca to-day. Although we have not the same amount of prairie land, we have an abundance of natural resources which do not exist in any prairie diocese ; already the rush of settlement and development in other directions is coming upon us, with such rapidity and suddenness that it almost staggers us ; and with our present small staff we shall soon be lost in the crowds.

**Athabasca's  
Problem.**

“ For the sake of clearness, I will divide the Diocese—292,000 miles in area—into six great divisions, any one of which is as big as Ireland.

“ The first division, the district of which Athabasca Landing is the centre, with its northern boundary on the farther shores of Athabasca Lake, includes the important oil region of Fort McMurray, where on my

return from Mackenzie River last summer. I saw four parties at work boring for oil. It also contains the greatest deposit of tar-sand—petroleum or asphalt—known to the world. It is estimated that this deposit is thirty miles in length and from 100 to 300 feet in depth. Nearly



ATHABASCA STEAMER STARTING FOR THE MACKENZIE RIVER.

all the available land in the vicinity of Athabasca Landing and Fort McMurray is already occupied. A railway from Edmonton to Athabasca Landing will in a few months be completed, and will as soon as possible be extended to Fort McMurray. In this large and important district,



MISSION READING-ROOM, GRANDE PRAIRIE.



Archdeacon Robins is, at present, alone. He ought to have at least three assistants.

" The second division is the district of Lesser Slave Lake, with the



SKIN OF WOLF CAUGHT NEAR MISSION HOUSE, GRANDE PRAIRIE.  
(Mr. and Mrs. Moxhay holding it, with native hunters.)

rising town of Grouard as its centre. It comprises some of the most fertile land in the West. Here the extent of settlement calls for three men instead of one, but the great body of settlers are passing on to the Great Peace River and Grande Prairie districts.

“ The third division is Peace River district—the ‘ Valley of Eden ’—which has long been attracting the eyes of all Canada and the United States, but which, for the present, has been eclipsed by the great Grande Prairie district. But soon its green fertile prairies will be transformed into golden fields of wheat. Already there are several important centres of settlement. Here also we ought to have three clergymen instead of one as at present.

“ The fourth division is the Grande Prairie and Spirit River district, lying between the Upper Peace and the Rocky Mountains, and is one of the most picturesque parts of the Great Dominion. Its beautiful rolling prairies are being rapidly blackened by the settler’s plough, town sites are already laid out, and railway surveys completed. In two or three years’ time, at the present rate of settlement, there will not be an available homestead unoccupied. At Saskatoon Lake, the centre of the prairie, stands our new and beautiful Hostel, which has done good work. Here we have two men, the Rev. Canon Smith, as leader and organiser, and the Rev. F. W. Moxhay, who, with his excellent wife, is in

**A Picturesque Country.**

**The Saskatoon Hostel.**

charge of the Hostel. On Grande Prairie there is scope for lady workers and a nurse, whose influence would be a great strength to our Church.



TURNING THE FIRST SOD FOR THE CHURCH AT GRANDE PRAIRIE, ATHABASCA.

Mrs. Moxhay will soon break down under the pressure unless we can provide her an assistant.

“Canon Smith has caught the vision, and sees room for twenty churches and five or six men, by which means he could lay a solid

foundation for the Anglican Church, and ensure our holding a first place instead of a third.

**Twenty Churches.**

“ The fifth division is the Lower Peace River, of which Vermilion is the centre, and where there is a considerable settlement of Church half-breeds and whites. It is, perhaps, the largest of those already mentioned, its northern boundary stretching to within sixteen miles of the Mackenzie River. Though not yet surveyed, it will be the next in turn, and present the last opportunity for Prairie homesteading in the Great West.

“ The sixth division comprises the great forest lands—about 120,000 square miles—the home of the Indian, and rich in lumber and pulpwood.

“ The geographical position of Athabasca may be termed the centre of the Great West, because it is the connecting link between British Columbia and the Prairie Provinces, and will have the great advantage of being near to the Pacific seaboard, thus saving a thousand miles in transport of its exports across the Dominion to the Atlantic.

“ When the railways connect with the great rivers—Peace and Mackenzie—we shall have one of the longest waterways in the world, a distance of over 2,000 miles from the Rocky Mountains to the Arctic Ocean.

“ So far we have been greatly favoured in the class of settlers entering

the diocese, nine-tenths of whom are British, Canadian and American ; a very small percentage are foreigners. In religion they are a heterogeneous multitude of all creeds, and no creed at all ; but they are prepared to receive the ' Sky-pilot,' who will meet them as a man and extend the hand of brotherly interest

**Good Class of  
Settlers.**



ATHABASCA PACK TRAIN STARTING FOR THE NORTH.

in their temporal as well as spiritual welfare. Under these conditions, the first Church on the ground has a very great advantage over those which come behind. This was our honour until two years ago, but now we are being outnumbered by other Christian bodies. For thirty years we had done all the work, both Indian and white, which was not Roman Catholic, and I need not say that it will chill the zeal and enthusiasm of our missionaries if, after all the hard pioneer work, we have to take a third or fourth place.

“ The unique opportunity of making Athabasca the most Anglican Diocese in the Great West is still ours ; and the possibility of shaping this mixed multitude in the mould of our beloved Church, **Urgent Need for Clergy.** through the faithful preaching of the Gospel, is before us ; but it will not long be so, unless our present staff of ordained men, and the income, are doubled within the next two years. Five men in 1912 are worth more to us than twenty-five in three years’ time. The future position of our Church in Athabasca greatly depends upon what we do in the next two years. Our grant from the Canadian Mission Board for both Indian and white work is \$5,000 (£1,000) ; and the only English Society, thus far, which has made any grants for the support of workers amongst settlers is the Colonial and Continental Church Society.

“ Our plan in Athabasca is to follow the principle of securing the best

men first. It is quality, not quantity, we want, and, as I have heard it said, ' Our greatest need is more man rather than more men, and more



BISHOP HOLMES ON A WINTER TOUR.

service rather than more services.' If we are to lay the foundations of our Church wisely and strongly, we must let the first impression upon the settlers be the very best : and in order to do this we need men of education and ability, men of culture and personality, who will carry with them an atmosphere of dignity, but who will not ' stand upon their dignity ' ; men of many sides, but without ' side ' ; men of business and statesmanship ; men without narrow-mindedness and bigotry, who can minister, with acceptance, to all sound Churchmen without compromising their own principles ; men, above all, who will carry the Message of Life to all, both in and outside the Church.

" For leadership and for organising these large districts this is the class of men we need : the second and third-rate men cannot be expected to do this class of work ; but there is a place for them—later. With half a dozen such men as my dear friends and colleagues, Archdeacon Robins and Canon Smith, the success of our work would be ensured ; and I would fear nothing, and no one who chose to enter into competition."



# YOUR ANSWER <sup>TO</sup> THE APPEAL

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I AM WILLING

TO SUBSCRIBE £                      s.                      d. each year.

TO GIVE A DONATION of £                      s.                      d.

TO GIVE A LEGACY (see over).

TO USE A COLLECTING BOX (Log Hut Shape).

TO TAKE IN THE MAGAZINE ("Greater Britain Messenger,"  
1 6 per annum)

TO JOIN THE LADIES' ASSOCIATION.

*Name and Address*

Please put a mark against the way you are willing to help and sign name and address at foot of page. Then tear it out and return to the Secretary, C C C S ,  
9 Serjeants' Inn, Fleet Street, London, E.C.

### FORM OF BEQUEST OF A LEGACY.

*I give the sum of £..... for the use and purposes of "The Colonial and Continental Church Society," established in London, the same to be paid within..... months next after my death, to the Treasurer, for the time being, of the Society, whose receipt shall be a good discharge for the same. And I direct that a sufficient part of such part of my personal estate as I can lawfully bequeath to charitable uses, shall, before any other payment thereout, be applied in payment of this Legacy; but the same to abate with my other Legacies, if necessary.*

### FORM OF BEQUEST OF A RESIDUE.

*I give, &c. And I direct that such part of my personal estate as I cannot lawfully bequeath to charitable uses, and as is applicable by this my Will to the payment of my debts and legacies, shall be the primary fund for the payment of my debts and legacies, other than the charitable bequests hereby made, so far as may be necessary for securing the payment in full of the charitable bequests hereby made, but not further or otherwise.*

The Committee beg to suggest to any friends who may, by their Will, have left a Legacy to the "Church of England School Society for Newfoundland and the Colonies," or to the "Colonial Church and School Society," that, in order to prevent the possibility of dispute or litigation as to the validity of the bequest, it is desirable forthwith to confirm it to "The Colonial and Continental Church Society."

It may be done by a short Codicil, signed in the presence of two witnesses, as follows:—

*This is a Codicil to my Will. Whereas I have by my Will [or, by a Codicil to my Will] given the sum of £..... to the "Newfoundland School Society" (or to the "Colonial Church and School Society" [using the words of the Will]), I hereby revoke that Legacy, and in lieu thereof, I give the sum of £..... for the use and purposes of "The Colonial and Continental Church Society," established in London, the same to be paid within..... months next after my death, to the Treasurer, for the time being, of the Society, whose receipt shall be a good discharge for the same. And I direct that a sufficient part of such part of my personal estate as I can lawfully bequeath to charitable uses, shall, before any other payment thereout, be applied in payment of this Legacy; but the same to abate with my other Legacies, if necessary.*

# CANADA

## THE COLONIAL & CONTINENTAL CHURCH SOCIETY

**HELPS** every Diocese on the GREAT PRAIRIE.

**HELPS** every Diocese in BRITISH COLUMBIA.

**SUPPLEMENTS**, by work amongst white settlers, the labours of the C.M.S. amongst Indians and Eskimo.

**WAS THE FIRST** to make special efforts in view of the great immigration.

**HAS SPENT £60,000** in Western Canada in the last five years.

**HAS SENT OUT** upwards of **150** Clergy and Lay Agents since **1906**.

**IS THE SOLE SUPPORTER** of Principal Lloyd and his work.

**NEEDS £15,000** a year for Canadian Work alone, and

**APPEALS for GENEROUS and IMMEDIATE SUPPORT.**

Secretary : Rev. J. D. MULLINS, M.A., 9 Serjeants' Inn, Fleet Street, London, E.C.

